Review of the Month: Many Pick Jail

The Freedom Ride movement put the integration movement on the offensive in the Deep South, provided a spark which re-ignited the Southern student protest movement, caused many white Alabamians to take a stand for the first time for law and order, and revived the idea of "jail instead of bail."

Among those jailed in Alabma were some of the South's most prominent Negro leaders, the Rev. Ralph Abernathy, the Rev. Fred Shuttlesworth and the Rev. Wyatt Tee Walker. In Jackson, Miss., the jail was rapidly filling as students and adults chose to serve out fines and sentences rather than appealing; at mid-June, arrests of Freedom Riders in Jackson totalled 110, and most stayed in jail.

The U. S. Justice Department filed a precedent-making brief in the St. Helena Parish, La., school case declaring that states have a constitutional duty to operate public schools. A decision involving the same issue was expected soon in the Prince Edward County, Va., school case.

In Atlanta, it appeared that the beginning of integration in the fall would be very token with only 10 Negroes, out of 134 who applied, accepted for transfer to white schools. Little Rock announced that integration would extend to its junior high schools in the fall.

In Washington, the Supreme Court ruled that Louisiana cannot force the NAACP to disclose its membership lists.

The Southern PATRIOT

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Freedom Ride Lesson

So Few Can Do So Much

By LEN HOLT

(Mr. Holt is a Norfolk, Va., civil rights attorney and SCEF board member who assisted the second wave of Freedom Riders in Alabama. Here he presents his impressions and conclusions.)

JACKSON, Miss.—"Never was so much done for so many, so quickly, by so few."

On the steps of the First Baptist Church in Montgomery, where the Rev. Ralph Abernathy is pastor, several of the Freedom Riders and I sat commenting about some of the false humor in the raw, ugly mob violence of the day before at Montgomery's Greyhound bus station.

Bernard Lafayette, of Nashville, Tenn., chimed in: "Why don't we run an ad in the paper: 'Two machine guns found on Greyhound bus. Owners may claim by identifying.'"

He was alluding to the two missing F.B.I. agents who had been on the Freedom Ride bus from Birmingham to Montgomery with machine guns and were never seen again after the mob violence began.

This incident indicates how completely alone and on their own resources the student riders felt, until finally nationwide concern resulted in Federal marshals being sent to Montgomery. It is a measure of the students' courage that despite this aloneness, they were able to go on — and joke about it later.

Just as we started to chuckle, a slinky, long, black 1958 Cadillac limousine cruised slowly by and began to turn at the corner. Inside was a grimacing figure whose body was in an exaggarated slump.

We recognized the form in back as Governor John Patterson. For reasons I cannot explain, he impressed me as a pitiful human who deserved and needed either sympathy or condolences. It was apparent to all that the Governor was disturbed.

Approximately two hours after the Governor had finished his circle of the block, viewing the church and the dozen or so U.S. Marshalls lounging in the park nearby, a mob came to the same spot.

Chants and threats were punctuated by loud thuds of bricks hitting the church door. Glass crashed. The 2500 persons packed into the mass meeting to honor the Freedom Riders were disturbed. The members of the mob were disturbed. Violently so.

As I viewed them through a slight crack in the church door they seemed to be nothing more than a living mass of formless hate. I thought to myself, as fear gripped every cell of my body, that this was the sort of gathering of Alabama citizens that had twice attempted to murder the Freedom Riders.

Governor Patterson and the mob were not alone in being disturbed. I had seen the same look on the face of Birmingham Police Chief Jamie Moore in that city's jail, when he offered to free the Freedom Riders if they would just quietly leave town. They said "No."

Birmingham Police Commissioner Eugene (Bull) Connor must have been similarly disturbed when he secretly took the Freedom Riders out of the Birmingham jail and abandoned them in a lonely Alabama town near the Tennessee border in the wee hours of the morning.

Lucretia Collins, one of the riders, must have added to that disturbance when she told Connor: "You haven't stopped us. We'll be back in the Birmingham

(Continued on Page 3)

—Photo by Porter

FREEDOM RIDE victim, Jim Peck (second from left) who was beaten by mobs in Birmingham, discusses his experiences at a conference in New Orleans with (from left) Attorney Nils Douglas, Gordon R. Carey, CORE field director and, the Rev. Louis Landrum.

Fall Preview

The Southern School News reported that 20 Southern and Border areas are expected to initiate or expand school desegregation next fall. This includes several major cities where token integration will begin for the first time: Atlanta, Dallas, Chattanooga and Pensacola. A number of smaller communities in Texas and Kentucky will also begin desegregation for the first time. In addition, expanded desegregation is scheduled in Miami, Little Rock, Knoxville, New Orleans, and in several Virginia communities.

Time of Challenge ...And Witch Hunts

AN EDITORIAL

The most tragic aspect of events surrounding the Freedom Ride upsurge in the South is not the mob violence that met the riders in Alabama. This was bad enough, but in historical perspective it was mitigated by the fact that a surprising number of white Alabamians, even segregationist newspapers, recognized it for the tragedy it was and condemned it. Apparently at least some of them did some soul-searching as to whether they wanted a society of law or of mobs.

There is reason to hope that out of the trauma of the bus rides Alabama may yet follow the course taken by other Southern communities torn by racial strife—that citizens who believe in law and order may come to the fore and insist that it be preserved.

The greater tragedy lies in the fact that the deeper challenge of the bus rides is not only going unmet: it is not even recognized by many in the white South.

There is a now-famous quotation from one of the original Freedom Riders, Henry Thomas. Beaten unmercifully, tear-gassed and burned out of his bus, his comment was: "He hit me on the head with a club . . . and hit me again. But I could feel no malice toward him."

This is the spirit of the Freedom Rides. It is the spirit of the whole integration movement among Negroes in the South. Any of the riders could have said essentially what Thomas did; in fact, many have made similar statements.

This comes as no surprise to those who have followed the integration movement closely in the recent period. Nonviolence, as it is practiced in this movement, is not just a matter of refusing to hit back. It is an attitude of mind and heart.

It is the oppressed man reaching out to his oppressor and saying: "I will not submit to you and I will die if necessary, but I will not hate. You cannot destroy my faith that somewhere in you is a core of goodness that can be reached. The time can come when we can join hands and work together."

While this spirit among the Freedom Riders is not surprising to those who have watched it operate in previous struggles, each time it appears it seems like a miracle to those with eyes to see. For inherent in it is the potential for new kinds of relationships among men, on a moral level that we have not had them before in America, North or South.

It is unrealistic to think that white Southerners on a mass scale, the mobs and those who support them, will immediately rise to this challenge and change their ways. But surely it is possible that at least a sizeable minority of white Southerners can see this challenge for exactly what it is.

Now is a time when there is much talk of "new frontiers" but, when one looks for them, few in actual fact. But here in the South there *is* a new frontier—a call to lift our existence to a new level, a challenge to the imagination, an open door to create new human relationships.

Some white Southerners see this — more than last year or the year before. But still not enough. The Patriot calls on its readers to view the present upsurge in this light. The demand of the Freedom Riders is not

(Continued on Page 4)

Home-Grown

A widely-held misconception about the current Freedom Rides is that this is not a basically Southern movement. It is true that many of those on the original CORE Freedom Ride were from the North — and they should be given full credit for providing a spark which has reinvigorated the student integration movement.

But it should be remembered that the Freedom Ride movement would have died in mid-May if it had not been taken up by Southern students — first those in Nashville, Tenn., who sent the second group of riders to Alabama, and later those in other Southern centers. And it was the Negro leadership in Alabama which issued a call for continued rides and for support from all over the country.

(See the Rev. F. L. Shuttlesworth's evaluation of the rides on page 4.)

Delaware Attorney Honored

(By Staff Correspondent)

DOVER, Dela.—Louis L. Redding, Delaware civil rights attorney, has devoted his adult life to the long little tasks that add up to major achievements for human rights.

Some of his victories in the courts have been spectacular, but the measure of his devotion has been the long hours of painstaking work, often unpaid, that made these victories possible.

Such people too often go unhonored and unsung. But recently more than 400 of his fellow citizens turned out for a testimonial dinner here, honoring Louis Redding. The dinner was sponsored by the Delaware State Conference of the NAACP.

The main speaker was Dr. Mordecai Johnson, president emeritus of Howard University. He praised Redding's work in the desegregation of schools as "of the highest service to the Negro, the United States and the western world."

It was Redding who represented the school children of Delaware in the cases which led to desegregation in that state. Redding won the public school case originally in the state courts, but the State appealed to the U.S. Supreme Court, and this was one of the historic cases decided by the high court in its May 17, 1954, decision.

Prior to that, Redding had handled a case which resulted in the desegregation of the University of Delaware.

He has been active in many other civil rights cases, and his most recent victory was in the Wilmington Parking Authority Case. In this case, the U.S. Supreme Court reversed the Delaware Supreme Court and upheld the right of a Negro to receive service in a privately-operated restaurant housed in a building operated by the Wilmington Parking Authority, a public agency.

This is the only case of its kind yet decided by the Supreme Court. Legal authorities see it as an im-

(Continued on Page 3)

Louis L. Redding

THE SOUTHERN PATRIOT

The Southern Patriot

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THE SOUTHERN CONFERENCE EDUCATIONAL FUND, INC.
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News in Brief

Dr. and Mrs. Richard Nesmith of MacMurray College in Illinois and two students have filed a $400,000 damage suit against Montgomery, Ala., police officials because of their arrest last year for dining with Negro students. The Illinois group was charged with breach of peace but won their cases on appeal (see April Patriot).

Meanwhile, also in Montgomery, the Rev. Edwin King, white student from Boston, and Elroy Embry, a Negro, were given a $100 fine and a 30-day sentence for the third time in a case arising from their efforts to get service together in a Montgomery hotel coffee shop. Two previous convictions on the same charge had been reversed by the higher courts.

* * *

In Washington, the U.S. Supreme Court agreed to review the case of the Rev. Theodore Gibson of Miami, Fla., who was sentenced to six months in jail for refusing to let a legislative committee check NAACP membership lists.

* * *

In Frankfort, Ky., two former professors and 11 former students at Kentucky State College sued the college for $650,000 damages because of their dismissals last year. They claim they were dismissed because of anti-segregation activities with CORE.

* * *

In Alabama, Louisiana and Florida, two Mobile, Ala., civil rights leaders, J. L. LeFlore and Ernest L. Koen, have been conducting their own unpublicized "freedom rides." They report getting service in bus terminals in Mobile, Pensacola, New Orleans and Montgomery.

Meantime, two other Mobile leaders, the Rev. Joseph Lowery and T. E. Williams, were served without incident at the Mobile airport restaurant.

In Memphis, eating facilities at the Greyhound and Trailways bus terminals were recently integrated.

* * *

In St. Louis, Mo., the Board of Aldermen passed a city ordinance prohibiting discrimination in places of public accommodation by a vote of 20 to 4. Civil rights groups have been working for such an ordinance there since 1954.

* * *

In North Carolina, the State Supreme Court upheld the right of Mrs. Nancy Bazemore to refuse to take a dictation test to qualify to vote. (See April Patriot.)

Texans Active

AUSTIN, Tex. — It's not getting much publicity these days, but University of Texas students are faithfully continuing their stand-ins — three times a week — at this city's theaters, both college-community and downtown, which refuse to admit Negroes. The offending theaters are part of the ABC - Paramount chain and they ask that sympathizers in other parts of the country support them by refusing to patronize these chain theaters. Notify the theaters of your action and also Students for Direct Action, University of Texas, Austin, Texas.

The Voice of Protest

In Huntsville, Ala., mob violence in other parts of the state stimulated an interracial group which has been meeting privately for a year and a half to make its existence public.

The Huntsville Council on Human Relations issued a statement condemning the state's "failure to recognize the rights" of the bus riders and said it had decided to publicize its activities for the first time. It made this decision, it said, so that others wishing to support its aims of improved communication between the races could join. The Council now has 60 members.

In Birmingham, the Greater Birmingham Council on Human Relations issued a statement condemning the violence in that city and calling on the community to "use the lesson of the recent tragedy to remove tension and disorder."

Similar statements were issued by the Birmingham Ministerial Alliance and the Young Men's Business Association.

* * *

In Anniston, Ala., the vestry of Grace Episcopal Church (white) issued a strongly worded statement deploring the violence against bus riders in that city.

Book Notes

Mob Action: Historical Study

THEIR MAJESTIES THE MOB, by JOHN W. CAUGHEY, University of Chicago Press, $5.

In view of recent mob actions in the Deep South, this book has a special timeliness.

It is an historical study of vigilante action in this country, and although there is historical perspective there is little comfort in one of the author's introductory statements: "For groups to take the law into their own hands," he writes, "is an old American custom."

Caughey, who is a recognized scholar and historian, explains vigilantism as group action against a real or supposed offender against society. It operates outside the legal processes of the courts which set up various protections for the accused.

The author starts with examples of vigilante "justice" on the western frontiers of the last century, when those who took extra-legal action justified it by the fact that they were far from any organized court system. The latter part of the book is devoted to more recent instances at a time when no such excuse exists.

In the current period of history, Caughey discusses mob action against Negroes. He also sees McCarthyism, character-assassination and political investigations by legislative committees as simply extensions of vigilante justice which are distinguished by the "gloved hand, or sublety, yet are no less devastating."

The book is actually a series of first-hand accounts of various vigilante actions excerpted from sources contemporary to the events, each with a commentary by Caughey. The total collection, documenting instance after instance of cruel injustice done in the name of justice, carries a powerful impact. It is, as the author himself characterizes the book, "a brief for due process."

A Pamphlet for Students

Considerations by Southern White Students, Available from Highlander Folk School, Monteagle, Tenn.

This little pamphlet is the result of a weekend at Highlander Folk School last fall when 47 white and 13 Negro students from 14 Southern colleges and universities spent two full days discussing the role of the white student in the struggle for democracy in the South.

Deciding that their findings might be of benefit to others, they appointed a committee to write them up. The pamphlet is only 12 pages long, but it is full of meat. It defines the goals of the student intergration movement, discusses civil disobedience and nonviolence, goes fully and frankly into the touchy question of whether Negro students really want white students in the movement and why some white students feel rejected in the movement.

Then it gets down to cases on specific things the white student can do and how he can involve others. It's a pamphlet every Southern student should read—and maybe some Northern ones.

Montgomery's Heroic Handful

(By Special Correspondent

MONTGOMERY, Ala.—On the day that mobs attacked Freedom Riders here, there was a horrifying spectacle of at least 1000 persons, not a part of the mob, but passers-by who watched the brutal beatings and did nothing to protest.

But the human race must also be measured by its few who rise to heights of heroism in such moments, and there were a handful of those here that day too. Mostly they have gone unsung and unhonored; their names should be recorded for history.

There were Frederick and Anna Gach, a young white couple — thoughtful, intelligent, concerned by race relations in a detached way as are many Southerners, but with no record of previous activity in this field.

They just happened to be passing the bus station and there saw a group of white men beating and kicking two Negroes. According to Gach, there were three policemen a few feet away, pretending not to see.

He and his wife protested to the police. Gach said: "Is this what I'm paying taxes for? Is this the kind of law enforcement we're buying?"

For their pains, they were arrested, charged with disorderly conduct and refusing to obey an officer's order to leave the scene. They were convicted, fined $300 but are appealing. Sympathizers have raised $600 appeal bond.

Gach is a veteran and a student at Auburn University near Montgomery. Mrs. Gach, a graduate of the University of Alabama Law School, had been working nights in the composing room of the Montgomery Advertiser to support them. After the mob episode, she was forced to resign her job; his future at Auburn is uncertain.

Mrs. Gach is a native of Phoenix City, Ala., where she was a high school classmate of Alabama Governor John Patterson. She was also graduated from law school in the same class with him.

Questioned later by reporters as to why he took the action he did at the mob scene, Gach said: "To walk away would be to condone."

* * *

Another unsung hero that day was Henry James, a Negro bricklayer who happened to be passing the bus station. He saw hoodlums beating William Barbee, a Nashville student, and tried to protect him. In turn, he himself was badly beaten.

SCEF Director James Dombrowski who visited him in a Montgomery hospital, said James explained simply, "I just couldn't walk away." Barbee credits James with saving his life.

* * *

Mention should also be made of Alabama Public Safety Director Floyd Mann and John Seigenthaler, a personal representative of President Kennedy who had ridden the bus from Birmingham with the students.

When the mob that was beating William Barbee turned on Henry James, it was Mann who stepped in, subdued the mob and saved them both. The Rev. S. S. Seay, Montgomery civil rights leader, described Mann as a "plain and decent man."

Seigenthaler risked his life to try to protect the young women Freedom Riders from the mob.

Modern Sauls

HUNTSVILLE, Ala. — Following the violence against bus riders in Alabama, the Rev. James Short, a white Methodist minister in this city, preached a sermon on the stoning of St. Stephen. He said that Stephen, like the bus riders, was mobbed because he pointed out to the people their sins, and that "you and I are like Saul, who was giving consent to his death."

A Letter from Mrs. Gach

In a letter thanking SCEF and its friends for financial and moral support, Mrs. Anna Gach, who braved the Montgomery mobs (see story above), wrote:

"I can't believe that freedom and justice are for a selected few. In fact, when a person can be convicted under color of law, because of his race or religion, for exercising his constitutional rights, this can be further extended to squelch freedom of speech, religion, etc., whenever it does not agree with the ideas of those on the police force or those in authority in our judicial system. Freedom does not depend on freedom to agree, but freedom to disagree—freedom to have individual ideas, to change social injustices . . .

"I wish that people with a conscience and sense of decency had experienced the horror that we experienced. Maybe they would come to their senses and see that there should be a complete change of leadership. They would then be dedicated to working toward understanding and fair play. . . .

"We hope this experience of ours serves some purpose—that it will awaken at least a few that would use any means, though they destroy all freedom to disagree and make a mockery of our judicial system, to preserve segregation. . .

"Thank you for your support. We do not feel so all alone as we did in the Montgomery City Jail—where we stayed for seven hours, unable to communicate even with each other."

New Test Case

MERIDIAN, Miss.—Mississippi now has its first school desegregation suit. The NAACP asked for a court order enabling a Negro student, James H. Meredith, to enroll in the University of Mississippi (Ole Miss). Meredith is now a student at Jackson State College.

★

Bus Rider Speaks

'I Went Because I Had To...'

By SUSAN HERRMANN

NASHVILLE, Tenn. — They can beat us in Birmingham and mob us in Montgomery but freedom on the move can't be stopped.

I am a white student attending Fisk University. I was a Freedom Rider in the second group of students from Nashville who offered to help CORE carry on the ride though the South.

We spent 18 hours in the Birmingham bus station waiting for a bus to take us to Montgomery. Finally we got one and, after a two-hour ride, arrived in the Montgomery bus station at 10:30 a.m. May 21, 1961. By 10:40, we were being attacked by a mob. As a result, two boys in our group landed in the hospital. Others of us were kicked and punched, including another white girl and myself who were hit by both men and women.

Why did *I* go? Because I had to. When you commit yourself to a way of life wholly and completely, there is no stopping place, no compromise halfway in between. This Freedom Ride had to be taken sometime by someone. It had to be done, and we did it.

This was not just one isolated incident in my life, to be done and then left behind. I had been thinking about nonviolence and pacifism since I came to Fisk as an exchange student four months ago. I thought hard, I talked, but mostly I listened and tried to learn.

And I learned a way of life that is both Christian and American; that applies the philosophy of love and the principles of freedom and democracy to all situations. I listened, I learned, and I believed.

By way of putting my beliefs into practice therefore, I naturally participated in the theater stand-ins and the lunch counter sit-ins. I was an active participant in the weekend work camps that helped people in the community improve areas of their city.

So, when they asked for volunteers to go to New Orleans, I volunteered because it was part of my life to do so and alien to me not to.

I was prepared to die on the trip. All of us were. There is so much violence in the South concerning the racial question that any group that tries to put the laws of the Constitution to work in this area is sure to be a prime target.

However, it is good that this violence is aimed at us, because we would love those who have inflicted it upon us. Through this love of our antagonists, because we will not physically fight back and inflict pain and further anger upon them, we hope to change their attitudes.

Through observing their actions and talking with them, we seek to gain a greater understanding of our antagonists, and we hope to give them a better understanding of us by our actions.

This is our way of fighting —not with lead pipes, fists, or feet, but under the moral laws of God and the supreme laws of our land.

Nonviolence does not mean nonaction. It means fighting for your convictions through creative action, under moral laws.

Nonviolence is not a coward's way. It is not cowardly to stand there and be beaten by a mob, and through all this not to become angry, not to fight back, but to understand and love them in spite of what they do to you.

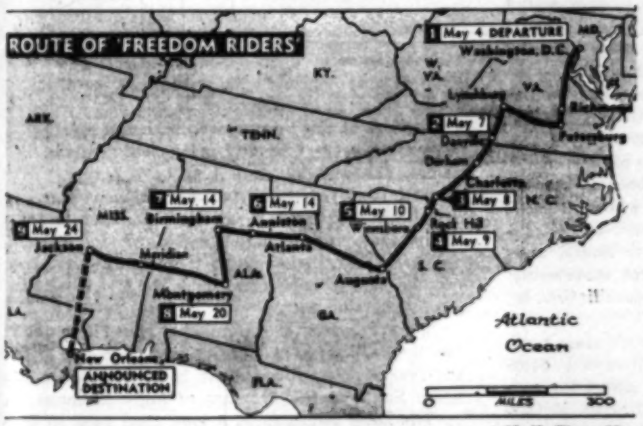
I am not a martyr. I want to live for my beliefs, not die for them. However, if I have to die, I will, for I know that what I believe in will not die but will live on forever. This is not just our fight, or America's fight; it is mankind's fight.

By our actions we tried to put a capital "D" in the word "democracy."

Why did I go? Because I had to.

The Secret

MONTGOMERY, Ala. — James Zwerg, a white exchange student from Fisk University in Nashville, was one of the most seriously injured victims of the mob attack on Freedom Riders in Montgomery. When a group of Huntingdon College students visited him in the hospital, they asked where he got his tremendous courage. At that time, he was still in too much pain to talk. But he replied to their question by pointing to a cross on the wall and to the heaven above.



—N. Y. Times Map

Attorney Honored

(Continued from Page 1)

portant first step toward the ending of discrimination in places of public accommodation.

Redding has given himself to the cause of civil liberties as well as civil rights. He serves as a member of the executive committee of the Emergency Civil Liberties Committee and in that capacity conducted an investigation which brought to public view the true facts of the Wade-Braden housing case in Louisville in 1954.

He has long served as NAACP attorney in Delaware and is a member of the SCEF board.

Redding received his own education in the Wilmington, Dela., schools, at Brown University, Providence, R. I., and at Harvard Law School. He taught two years in the South between his Brown years and law school. After finishing at Harvard, he decided to return to Wilmington to practice — where, except for four years with the OPA, he has been ever since.

In his law practice, he found it impossible to sit on the sidelines of the great struggles for human rights. He has explained it this way:

"The Negro who undertakes to work, to live as a lawyer in the South, not only as a professional obligation, but out of sheer self-respect, must fight color discrimination in all forms. I do not know how he can live with his conscience unless he does."

Florida Victory

JACKSONVILLE, Fla.—A major victory was won for integration in this city when 29 drug, variety and department stores opened their lunch counters to Negroes. The change was negotiated by the NAACP Youth Council which has carried on a nine-month sit-in and selective buying campaign. The beginning of desegregation was peaceful, in contrast to the violence here last August.

Hunger-Strikers

(By Special Correspondent)

TALLAHASSEE, Fla.—Over 70 Negro and white integrationists here are fasting each Friday and have pledged themselves to continue until variety and drugstore counters are desegregated.

They invite the participation of people in other parts of the country.

The weekly fast was sparked by Jefferson Poland, a white youth who was dropped from Florida State University for his integration activities. After a week in jail for last year's sit-ins, he began a hunger strike on May 7 and continued it until June 1, when he ended the strike to prevent permanent damage to his health.

Meantime, the Rev. C. K. Steele, president of the Tallahassee Inter-Civic Council and the local NAACP, had joined Poland in the hunger strike. Steele, who is an SCEF board member, noted that for more than a year futile efforts had been made to integrate Tallahassee lunch counters.

"There must be some shortcoming on my part to account for this failure," he said with humility. "It is because of this failure that I join my Brother Jefferson Poland in a hunger strike."

Poland and Steele inspired others; hence the growing number of persons fasting each Friday. Poland says they hope to awaken the consciences of merchants and citizens of this city. He says: "People living in other places, even in the North, can participate in this nonviolent protest." He asks them to fill out the following pledge and return it to the Inter-Civic Council, 803 Floral St., Tallahassee, Fla.

Pledge to Fast on Fridays for Equality

DETERMINED that the struggle for equality at lunch counters in Tallahassee shall end only in success; and

COMMITTED to the practice of nonviolent resistance to injustice in the field of human relations; and

HOPING to remind local merchants of the moral nature of the decision they must make; and

STRIVING to rid ourselves of all bitterness and vindictiveness; and to love the persecutor while struggling to end persecution;

WE PLEDGE ourselves to a fast, accompanied by prayer or meditation, on each Friday until at least one of the above-mentioned establishments (Woodworth, McCrory's, Sears, Neisner's or Walgreen) has desegregated its eating facilities or set a firm deadline for desegregation; and

WE APPEAL to our friends and to men and women of good will everywhere to join with us in fasting for equality, to pray for the victory of love over hate, and to refrain from subsidizing segregation.

Signed _____

Address _____

City _____ State _____

The Few Can Save a Nation

(Continued from Page 1)

Greyhound station by noon." They were.

Tons of newspaper copy and miles of television film have been devoted to the Freedom Ride—and there is more to come as the jail here in Jackson, Miss., is filled. But one of the most important lessons has not received mention, to my knowledge.

None have yet paused to marvel at or measure . . . how much has been done so quickly . . . by so few . . . for so many.

Prior to the stretch of the Freedom Ride from Montgomery to Jackson, there were less than 40 Freedom Riders, less than 40. And how rare it is that the head of a major civil rights organization personally participates in a dangerous demonstration and does exactly what he is leading others to do—as is the case with James Farmer of CORE.

Those who have dedicated most of their lives to abolishing racial segregation in America have often despaired that "the harvest is great and the workers are so few." Always there has been the pursuit of large numbers and the feeling that without hundreds, nothing can be done.

Though nary a bus terminal in the Deep South drops its racial barriers (but most of them will, and soon) as a result of the Freedom Rides, they are already a success. They have taught us that the lesson of Lot and his wife and the destruction of Sodom has meaning today: A nation can be saved by the few who are willing to lay down their lives for what they believe.

Registrar Flunks

NEW ORLEANS, La.—During hearings before the U.S. Civil Rights Commission, Mrs. Mary Ethel Fox, registrar for Plaquemines Parish, was asked to take a test on which she had failed numerous Negro voter registration applicants. She flunked — both on calculation of her correct age and on interpretation of the U.S. Constitution.

Report from Tennessee

Southern Patriot readers will be pleased to know that they have contributed at least a total of $1,785.41 thus far in 1961 to the besieged farmers of Fayette and Haywood Counties, Tenn. Of this amount, which was contributed through the SCEF office, $573.50 has been sent direct to the Tennessee counties and $1,211.91 to Operation Freedom which is making loans to the farmers.

In addition to this amount, many Patriot readers responded to fund appeals in the Patriot by sending money direct to Operation Freedom, but no break-down of this amount is available.

Most recent reports from Operation Freedom are that it has collected a total of over $37,000 from all sources and has disbursed all but $4,000 to the farmers. All crop loan needs were met, but urgent appeals for loans continue from voters faced with foreclosures on property and equipment. And more evictions are expected in the fall after this year's crop is harvested.

Negroes in both counties are continuing to register to vote. You can continue to help them. Publicity on this situation has decreased, and as a result contributions to Operation Freedom have dwindled, too. If you have not yet contributed, or if you can contribute again, send your check to Operation Freedom, 1111 Dayton St., Cincinnati, Ohio, or to SCEF, 822 Perdido St., New Orleans, La.

Subscription Blank

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I enclose_____, of which $2 is for Patriot subscription.

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